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they are of decisive influence in determining the very dimensions of the current of immigration from Western Russia to the United States.

Hugo P. J. Selinger

Chicago, Ill.

Socialism before the French Revolution: a History. By William B. Guthrie, Ph.D. New York: Macmillan, 1907. Pp. xviii+339.

This work does not cover the broad field indicated by the comprehensive title, but deals only with the period from Sir Thomas More to the French Revolution, at the end of the eighteenth century. The aim of the work is double—to indicate what were the "socialistic" ideas before the emergence of the most recent collectivistic movement, and how the several prerevolutionary theories or plans for a better society were related to the general thought-environment of their times.

In an introductory chapter, the author considers the sources for judging of prerevolutionary socialistic doctrine and of the general "preconceptions" of the several social schemes. He finds one great difference in basal ideas, reaching back to Aristotle and Plato, the one view being that the social will forms and controls institutions, i. e., that society is an artificial product; while the other is, that there is an adaptation or determination of social relations, practically unmodifiable "by taking thought." Their agreement on the former position constitutes the one thing common to all theorists of the socialistic type.

One-fourth of the book is devoted to More, with consideration of his environment—particularly the discovery of America, the Reformation, and the English political and economic situation. In More's scheme is found a direct appeal for a better "vertical" distribution of human cultural assets, the existence of social classes being recognized and made the chief object of criticism. The second reformer treated is Campanella, his social theories being related not only to the contemporary psychic and economic environment, but also to his own wider activities as a leading anti-scholastic metaphysician. Consideration is next given to the French revolutionary theorizing in the eighteenth century, which Dr. Guthrie centers about Morelly, but the case in favor of the large claims made for Morelly's direct influence seems not to be made out beyond reasonable question. The author shows very clearly how the divergent philosophies of the time—the individualistic and the socialistic—are equally based on the vague notions of a "state of nature" and "natural rights" as existing in a hypothetical past. Individualistic ideas dominated the revolution, which modified the economic organization chiefly in giving private property a wider constituency. The collectivistic theories of Morelly, reaching extreme communism in Babeuf, remained dormant until a new optimism gained attention in the generation following.

Dr. Guthrie closes the study with a chapter of conclusions, with all of which one need not agree in order to feel that his book is exceptionally fair and forms a decidedly desirable contribution to the subject.

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Standards of Public Morality. The Kennedy lectures for 1906, in the New York School of Philanthropy. By ARTHUR TWINING HADLEY, president of Yale University. New York: Macmillan, 1907. Pp. xi+158. $1 net.

The theme of this little book is one that with many variations has been recently made the *Ausgangspunkt* for countless criticisms and analyses, ranging from the "muck-raker" variety to the most respectable expression of mild dissatisfaction with present conditions. President Hadley has, in these lectures, taken a broad outlook upon the social situation as it presents itself to all frankly thinking people. The chapter headings and their succession are suggestive of the very extended meaning given to the terms "public" and "morality"—"The Formation of Public Opinion," "The Ethics of Trade," "The Ethics of Corporate Management," "The Workings of Our Political Machinery," "The Political Duties of the Citizen." In an attractively untechnical manner Dr. Hadley reviews anew the relations between private property and public welfare, and makes specific insistence on the moral implications of all economic and civic action. Throughout, the author, consistently with former utterances, emphasizes the primacy of an enlightened and enlivened public opinion, and deplores the tendency toward premature legislation that falls into contempt through lack of the support of an effective public opinion. He points out very clearly that the main